PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The AMERICAN FRIEND

[OCTOBER 28, 1948]

Friends from South Dakota, members of Nebraska Yearly Meeting, confer during annual sessions.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Coral Isles of Good Sense

Editorial

Final Answer in the Soul

T. Vail Palmer

The Devotional Life . . .

A Page of Personal Helps

HOW ARE WE GUIDED?

"Lo, I am with you alway."
Matthew 28:20

I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not: . . .
In some time, His good time, I shall arrive:
He guides me and the bird, in His good time.

(From Paracelsus) Robert Browning

We are guided by habits. Most of the life of each of us is lived by habit. We do not question most of our behavior during the day. Not only the routine of duties, but also the relationships with our neighbors are largely a set pattern of actions from which we seldom vary. To say good morning pleasantly and to thank people for courtesies is a usual way of behaving.

The little child is taught the ordinary, decent things to do early in life. Thereby certain decisions are eliminated, such as honesty in business dealings. As the child grows to maturity he does not have to decide whether to try to pay an honest debt or to respect his neighbor's property. He behaves automatically in certain right ways. Such habits are important. They lessen the cases of decision, and release time and energy for other purposes. Good habits have accumulated from the hard-earned knowledge of men. They are an expression of the will of God, slowly discovered and revealed. Like men in ages past, we also are learning by costly experience and we are creating new patterns.

We are guided by experience. There is, however, an area of life in which unusual situations are faced. They cannot be answered by good habits alone. They require thinking and reflection. We have to search for answers to such problems. How can we find guidance? Where shall we seek? How can we know the right answer?

Whenever a new situation presents itself to us, our minds look backward to former experiences. Sometimes we find help in the mistakes or successes of the past. They have helped us to grow in wisdom. But it is not our own experiences alone that help. We can learn to profit from the experiences of other people. That is the meaning of history.

We are guided by good literature. Good literature represents the consummate wisdom of great people. The book of the *year* will have new light, but a book of the *years* represents the tested experiences of men. The Bible is a series of books in one, but taken as a whole it is the book of all time and all peoples. In it, one may not find the full answer to a present problem, but he can find the basis on which to think and decide. For instance, the Scriptures do not tell a young man whether he should choose the profession of medicine or law, but it does tell him to make his profession a service for the kingdom of God.

We are guided by worship. The chief blur upon our road is the shadow of our own selfishness. We may pray for guidance while we resist such guidance as we have. We tend to rationalize and do what we *want,* rather than what we *ought.* Worship, if genuine, creates sincerity —the subjecting of selfish interest to the will of God. We receive more light as we follow such gleams as we have.

Often we are required to *be* the answer to our problems. We sometimes try to use prayer to escape a problem or to find an easy answer, whereas the solution lies mainly in what we become. Asking for "powers equal to our tasks" puts us in position to be victorious over other problems as they arise. Through prayer we can become wiser and stronger. Prayer is not escape; it is acceptance. It is the kind of acceptance which the roots of an oak tree bring to stoney ground.

Like children who expect parents to leave them to their choices until trouble comes, and then to take over all responsibility, so we may follow our own wills until the price must be paid, and then we expect God to lift us out of the entire problem. God does not violate the law of the harvest, for we reap as we sow, but we can stop sowing tares and join the ranks of the good planters and reapers. Prayer should help us to do that. God is not so much like a "Santa Claus" as he is like a wise parent and a creator in whom we find wisdom and strength for growth.

A robin sometimes attacks a window or the side of a shining new automobile. Robins have been observed doing this until they are exhausted and then with renewed strength after resting they attack again. Presumably they are attacking their own reflection, supposing it is another bird. How like them are people who are in conflict. Thinking that his neighbor is his enemy, one may attack the reflections of himself, seen in his neighbor. The answer to such conflict lies certainly in the ability of people to see themselves and attack the real problem at its source. It takes courage to do that, and certainly it takes sincerity.

There is no greater answer than that which comes in response to the prayer, "Create in me a clean heart, O God, and renew a right spirit within me."

THE AMERICAN FRIEND Old Series, Vol. LV, No. 22 New Series, Vol. XXXVI, No. 22
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate ..... Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett ..... Chicago, Illinois
Vice-Chairman of Council and Board
F. Chase Stevenson ..... Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL
D. Elton Trueblood ..... Richmond, Indiana
Dorothy Lloyd Gilbert ..... Guilford College, North Carolina
Ashton M. Otis ..... Whittier, California

SUBSCRIPTION RATES
Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Editorial . . .

The Coral Isles of Good Sense

THE visible picture of human progress presents us with sharp curves upward, plateaus, revolutions, and declines. Yet they are not the real picture of social change. The upward swings turn out to be inflationary. The revolution promises a complete change, for better or worse, only to leave the human situation not greatly different basically. The revolution was largely words, great promises and noise. The sharp decline had its tragic aspects, revealing the over-optimism which men held for the human order, but when the swing downward revealed a frightening potential for evil, the basic spirit of man tended to restore its level, its sense of decency. Self defense asserts itself in an upward pull.

If the story of civilization could be depicted, would it be a spiral upward as some students of social change assert? Surely it would not be represented by a fatal line downward, ending humanity on the scrap heap. Whatever the students of social philosophy may present to us, we cannot and do not live on an assumption of despair. We live by faith, the faith that God has not set the stage for his own defeat in the human scene. In whatever measure we may study objectively the theory of progress, we ultimately live by faith in love and loving service.

Men and Weapons

The power of self destruction has been greatly multiplied as civilizations have come and gone. The possibility of an atomic fire that would obliterate much of mankind and our social structure has tested the faith of many people in the ultimate meaning of life. These are not, however, so much a commentary on the *nature of man,* spiritually, as they are on the *nature of weapons* which his mental powers have pieced out little by little. These inventions show that weapons are worse, but not that man is worse than he was in primitive days.

Not only are our weapons more deadly, they have increased the distance between combatants. One wonders whether present-day men could be driven to a war with clubs and knives or whether they could "stomach" a war that consisted only of bayonet charges. It is certain that public opinion in any country of consequence would not sustain an amphitheater for the torture of human beings. Torture camps have existed certainly in recent years, but they were not public entertainment features, as were the events in the Roman Coliseum. Certainly no one can place an unqualified blessing on our present civilization when we think of the fiery furnaces in which we have thrown the citizens of Tokyo and Hiroshima—at long range—or the living death of the inmates of concentration camps, or the mob murders by lynching in America. There is evidence, however, and rather abundant evidence that the conscience of man has been sensitized and improved.

Our next advance must be the sensitizing of imagination. Men of good conscience may splatter unquenchable jelly fuel over Tokyo, not seeing the hysterical mothers with babies in arms roasted in the awful inferno. Imagination must lessen that distance until we understand that there is no distance that can ease the conscience, not only of airmen but also of those who back them up, and that includes everyone.

In the minds of millions, the first world war was a holy crusade for permanent peace. In the minds of similar millions, the second world war was an awful necessity. In a third world war, if it should come, participation in it by these millions will appear to be a desperate stand to avoid obliteration of their own nation and neighbors. In all of these stages of thinking a recognition of the futility of the whole business of war is developing. To be sure, that is not entirely a reaction of conscience, but conscience is aided by seeing the mutual, suicidal nature of war. As men see that futility they reach for constructive alternatives—new ways to think about security, and in that search conscience comes more fully into play.

The Deeper Progress

The creative process in civilization follows the same slow, patient course of the marine organisms which build the coral islands. Millions of these little organisms take the content of the sea and make islands out of it. Little by little these islands lift their crests through the sea. Superstructures which are built on the islands may be swept away by storm or eroded by time, but the islands continue their growth. In human affairs a major war, a great economic depression, a revolution, a world revival of business, an enterprise of continent size, may alter or erase a political or economic system, but the basic realities of the human heart are not changed. The coral isles are growing.

In the flow of time and change, experiences are tested. The durable and the perishable are discovered. While "time makes ancient good uncouth" the store of good sense is being deposited. The kingdom of heaven cometh not with great events or with observation. We cannot say of it, "Lo, here or Lo, there." The future is created from a still, small whisper after the wind, earthquake, and fire have passed. It is the whisper out of which genesis had its thrust and it is the voice from which creation continues.

The bluster of frightened men will come and go, but "the foundation of the Lord standeth sure." The coral isles of good sense are his. They alone can fortify us against defeat. When we discover that truth we shall place less hope on the parades and displays of a generation, and we shall feel less despair when the empty might of empires destroys our superstructures, but leaves intact the foundations of the spirit.

E. T. E.

Final Answer in the Soul

By T. Vail Palmer

THERE has always been suffering in the world, an overwhelming load of pain and sorrow burdening mankind. Physical pain and disease, psychic unrest and torment, economic injustice, conflict of class and race, oppression and aggression, and disastrous wars have been a blight upon the happiness of the human race. Yet today, perhaps more than ever before, we stand at a crucial point. With the freeing of atomic power, man has come far closer to the possession of the means to destroy himself completely and thus wipe out any chance of possible success. It is imperative that the road of hate and fear, which we seem to be following, be forsaken if mankind is to continue. Although there is a hard core of suffering that is inevitable, much of our misery is brought on by man himself, and is essentially removable.

In Terms of "Systems"

What is the cure for man's injustice to man? We can see that a large part of it is maintained and aggravated by the present political and economic organization of society. The capitalistic system pays heavy rewards to callousness, greed, and opportunism. Men are packed into cities and forced to live as automatons in a mass-society, with little opportunity to express themselves creatively as individuals or as really constructive members of the social group. The world is divided up into nations, self-conscious and jealous of their sovereignty, involved in a vicious circle of fear, which leads to armament, and this to even greater fear and hatred.

It seems that some of our misery could be alleviated by the establishment of the cooperative commonwealth, with cooperation and service substituted for competition and profit; by a movement toward decentralization from cities into small towns and rural areas; by world federation and national disarmament. Will these solve all our problems? Even more important, how can these blueprints come into being? These seem to be wonderful ideals, but just try to put them into practice!

In Human Hearts

Here we come face to face with the brute fact of the stubbornness of man. Education alone won't solve this problem, important as this method is, for it is not only ignorance that makes us recalcitrant—Even if we know what is right, we don't do it! The core of the problem is the individual—his thoughtlessness, his fears, his selfishness, his desires for personal pleasure above everything else. Fundamentally we are dealing with the wills of men; most of us are looking out for ourselves.

Yet, at heart, we are restless. Our pursuit of happiness, of comfort and security, even if comparatively successful, leaves us unsatisfied. We sense that we have a greater destiny. In our reading or in our personal contacts we occasionally stumble across some life of serene, joyous, dedicated heroism, and it strikes an answering chord deep inside us.

Spiritual Surrender

If we but realize the import of this inward yearning! For it is none other than the activity of the Divine Love, tendering our hearts with infinite compassion, seeking to melt down our walls of selfishness and greed. If we pay heed to the call, this Divine insistence becomes stronger until eventually unexpectedly, there breaks in a high vision of the life God would have us lead. As this vision passes away, we find ourselves faced with, perhaps, the crucial decision of our lives. Shall we let it be a mere moment of ecstasy, and return to our old, habitual way of thinking and living? Or shall we respond to the Light with a joyous, "Yes!" and, drawing on the new reserves of power that we find have been given us, set out on a new life of love, of self-discipline, of utter obedience to the Father? We *can* take the latter road; indeed it is the highest obligation of our life that we take it.

That does not mean that this is our only chance; if we fail this time, God in His tender mercy, His anxious caring, may give us more opportunities. Or even if we accept the challenge, we may find the going difficult and turn back, or we may follow part way and stop there. But the call is to be faithful, to orient our lives toward Christ, to allow special times of prayer and waiting, that we may keep open to His inward promptings.

Strength in Fellowship

We shall find others who have chosen to dedicate themselves to divine obedience. This is one of the greatest of the joys and surprises of this new life, and it is one of our greatest sources of power for going forward. How much easier it is to be obedient to God when we know others are expecting great things of us, hoping for us, working with us, praying for us! When small groups of such souls meet together in the depths of silence, how often God's call re-echoes in us, and new strength is given us to go ahead. For such strength is constantly needed. We are always tending to slip back into our old ways and need to be recalled to faithful obedience.

Love and joy and peace are not the only fruits of the Spirit. There is also suffering. We shall be required to relive the tragedy of the Cross, in the heroic work of redemption in the world. We shall have to take the load of the world's sorrowing into our hearts, if it is to be softened and dissolved. As we begin the tasks that God gives us, we may be exposed to ridicule and misunderstanding, to loss of security or prestige; to imprisonment or death; or to a humdrum, tedious life in some back corner of the world. Yet, if we are bathed in the sea of God's compassion and shored up by the bulwarks of His power, we shall be able to count ourselves, our reputations, our comfort, as nought; the world will be unable to harm us, yet the world will still be the object of our tender concern.

Perhaps, who knows, if a small nucleus of men and women dedicate themselves absolutely, the very radiance and power of their lives will catch hold and will become contagious? The grain of mustard seed will take root and will spread across humanity, perhaps even so far as to avert the catastrophe of another war. Or, if war comes—and it is doubtful that *all* mankind would be destroyed even in an atomic war—perhaps, among those left, there will be a faithful remnant to build the world anew on a more solid foundation of faith, hope, and love.

T. Vail Palmer,
Member Phildelphia Yearly Meeting, Concordville, Pa.

THE COVER PICTURE

The picture used on our cover page presents, left to right: Nettie Williamson, Martin Williamson, Winnette Wiliamson, Casper Hanson (with instructing finger,) and Elizabeth Hanson. These Friends are a few hundred miles from home, yet vital members of Nebraska Yearly Meeting. They live at Vale, South Dakota. The father of Casper Hanson was John Frederick Hanson who, after a trip to Norway, wrote *Land of the Midnight Sun.*

To Friends Everywhere

The Epistle from London Yearly Meeting, 1948

GATHERED in Edinburgh, in this historic Assembly Hall of the Church of Scotland and warmly welcomed by its leaders, we have been conscious of this city's heritage of faithfulness to strong convictions. The presence of Friends from many countries overseas has renewed our sense of the world-wide fellowship among Friends. Some in our midst have known the suffocation of totalitarian rule; some have experienced the frustrations of interment camp and prison life; some have come from a variety of services undertaken in the name of our Society; some from their normal responsibilities as manual workers, as members of trade unions, as employers, parents, teachers, servants of the State. Most of us have been sheltered from the hot blast of evil in the world about us; some have lived through the agonies of bitterness and hatred and yet have not been overwhelmed.

Our practical work, described in the award of the Nobel Peace Prize as "the silent help from the nameless to the nameless," is a first step towards reconciliation and peace-making. But the prevailing sense of fear among men is a measure of man's failure to express the courage, faith and hope of the Gospel so as to reach a generation tired of conventional words yet longing for proof of conviction. Jesus knew a world of evil, hatred and oppression and when he spoke, the common people heard him gladly.

We have seen that reconciliation begins with the candid recognition of fundamental conflicts which lose their sting if men and nations can be persuaded to join in cooperative effort. It is not sufficient for us to forgive evil, still less to overlook it. Peace must be built on the redemption of evil which is only possible through the love and truth of Christ.

It has not been given to us in this Yearly Meeting to suggest new corporate action to relieve the present tension between East and West, but in this time of crisis we have felt constrained to witness to our certainity of the power of God. The life, the loyalty to truth and the self-sacrificing devotion of a Gandhi and Albert Schweitzer have challenged our generation to accept Christ's standard of greatness. Our testimony is weakened by our halting obedience to the spirit of truth and peace in our own affairs. Do we achieve right relationships in our families, our daily work, and in the life of our Society? Do we serve our Meetings faithfully in a true balance of spoken message and living silence? Do we really heed Christ's teaching that men ought always to pray and not to grow tired of it?

As we wait in holy expectancy we pray that the next step may be revealed to us. We rejoice in the knowledge that in this search we are united with Friends everywhere, whether they know the comfort of live meetings or are facing the confusion of this world in outward isolation. We pray that we may be given courage and grace to continue the experiment of faith which links us with men of goodwill within and outside the Christian Church. The historic and the eternal Christ has found us and is recalling us to himself.

Signed in and on behalf of London Yearly Meeting,

W. MAUDE BRAYSHAW, *Clerk*

Edinburgh, viii, 6, 1948

EPISTLE FROM THE INTERNATIONAL YOUNG FRIENDS RETREAT

To Friends Everywhere:

We, Young Friends from thirteen countries, have met for ten days at Ommen, Holland, in a retreat, and have sought to deepen our Christian faith, and to come to a fuller knowledge of what God expects of us today. We have experienced that the Christian community, which unites us beyond all differences of nationality, race and language, is a living reality.

We discussed the immense problems which confront everyone who feels his responsibility for neighbour, community, and mankind in this war- and poverty-stricken world. Man has lost faith in the ultimate victory of good and also the conviction that a good end can only be achieved through means which are consistent with that end. Hence, the world is ready to adopt false idealogies which are not rooted in the true unity of all mankind and in our personal and common responsibility to our fellowmen.

In our discussions we always came to the point that the essential responsibility, underlying all our practical problems and uniting them, is our relation to God Who is the loving Father of all mankind. All true religion is based on an inner experience of God who wants to work through us and who offers us strength to obey his commandments. Thus we may feel the joy of being in harmony with God and his whole creation, and so find expression of our faith. Both in our personal lives and in group activities we can establish understanding, reconciliation and cooperation amongst conflicting groups and individuals.

We are conscious that the present economic system does not give all people an equal chance of spiritual development. This leads to a sense of insecurity and fear. None of the present economic programs is entirely satisfactory and we need to give further thought to that problem. Perhaps the forming of small cooperative groups might help to create better social and economic relationships among men. These groups should not withdraw from the world, but in their turn should cooperate to point the way to world-unity.

Many people regard the tension between East and West as too great to be overcome. We feel that this tension is caused by misunderstanding which leads to fear of each other. God reveals the evil in our own hearts which prevents us from seeing others as our fellow human beings. Regardless of the outcome of the present world-situation we must be faithful to our conviction that war is contrary to the spirit of Christ. Remembering that all majorities were once minorities, we can only better the world by beginning with ourselves and by responding to the divine guidance. Our hearts are therefore with all those who are striving for any form of understanding, reconciliation and cooperation.

There are many times in our lives, however, when we feel defeated in our daily striving to be in harmony with our neighbors and with God. We may feel that too much is demanded of us and that the evil within us is too great to be overcome. But we need always to remember that the nearer God's light is to us, the better we see the darkness within ourselves. Our feelings therefore go out to those in inner despair, and we pray that they may surrender themselves to God and obey him, for we know he still speaks to us all. This is joy, abounding joy, for it is experiencing that God has a way, and that He gives us the strength to follow that way.

Signed on behalf of the Young Friends of the 1948 Ommen Retreat,

OTTO BOETES (Holland)
ODA BARTSCH (Germany)
PAUL DEODATO (France)
SYLVIA GRIPPER (Britain)
HAROLD SMUCK (America)

Hoosier Quakers Confer

Yearly Meeting Was Different

As Indiana Yearly Meeting came to a close, the voices overheard in the aisles were saying, ""This has been different." It did not come by chance, but by plan, as the retiring clerk, Norval E. Webb, rounded out his closing year, presiding over a program which he had advocated for some time.

The routine of reports and the "platform Yearly Meeting" gave way this year to a conference under five main themes covering the five days, besides Sunday.

Under "The World Fellowship of Friends," the epistles from non-American Yearly Meetings were sifted and their key ideas were presented by an address on that topic which was the theme of the day. Interest was aroused and discussion caught the attention of Friends who attended in larger numbers than is common for the opening day. The Meeting shared the hungers and the joys of Friends abroad as their messages were presented and discussed.

The second day carried the theme, "Spiritual Life in the Local Meeting." Friends were led to the spring of spiritual life in the address by Norval E. Webb who opened discussion. No other subject during the five days proved more stimulating and evoked more response. Friends saw the need of opening the closed wells and finding an immediate experience of the living Christ.

It was fitting that Levi Pennington in the devotional period of the day should speak on the subject, "He shall come down like rain." It was a morning of life and lift for the Yearly Meeting.

On the third day, "World Outreach" was the opening theme presented and followed by discussion. D. Elton Trueblood, fresh from London Yearly Meeting and the World Council of Churches at Amsterdam, brought Friends into living touch with our mission and service work and responsibilities. Friends worship as conducted at Amsterdam was an interesting story in his address—the story of the great variety of world church men entering into and responding to the open meeting. Perhaps in this occasion Friends furnished the chief climate in which the wide diversities of believers could find the greatest common opportunity and fellowship.

"Efficiency in Friends Business Procedure" opened the thought of Friends on the fourth day. It was a day in which implementing the ideas of the preceding three days could be discussed. The business, the finances, and the necessary externals of our Meeting life were outlined and spiritualized. The discussion, after the opening address by Norman E. Young, was alive and interesting. Building the church took on greater meaning in terms of specific methods.

The fifth day centered around Earlham College largely, as a panel on "Friends and their Education" opened discussion. This was no usual dry academic program. The hours were filled with pertinent contributions as the relationship of the Yearly Meeting and the College was frankly and helpfully considered. New advances are being made by the College in developing new community service and in a working fellowship with the Yearly Meeting.

During all of the discussions, the Chairman and members of committees had opportunity to relate the work of their committees to the theme of the day. No reports were read, but they were in printed form for all who wanted them. It was, on the whole, an example of spiritualized business.

The presence of Levi T. Pennington of Oregon Yearly Meeting, and his five devotional addresses, helped the thinking of Friends to be deepened and to be prayerful in spirit. He also gave the Quaker lecture in the lectureship established two years ago.

The one new advance in organized work was that of the men's movement, launched this year. Glenn Switzer came with a deep sense of the leading of the Lord and shared his experience in the men's work of California Yearly Meeting. He has helped also in launching similar movements in Iowa and Western. It was a moving experience to have this consecrated business man of Pasadena Friends Meeting at a successful and largely attended men's dinner. Nearly three hundred were present. Palmer Edgerton is the new president of the men's group.

So shall we let this story end in the trend of the sessions themselves—without too many names or facts, but with a hope that the spirit of the occasion may be partly caught by those who read. It isn't just usual words to say the sessions were different. They were indeed unusual.

Leslie Frazer of Richmond is the new presiding clerk.

DANISH QUAKERS IN SESSION

The Yearly Meeting of the Danish Friends was held at the Quaker Center in Copenhagen, September 18-19. About fifty Friends took part in the meetings for worship and the business sessions, and Friends from five different countries attended the Yearly Meeting.

The following represented the Swedish Friends: Hulda Lundh, Greta Stendal and Carl Elof Svenning. The Norwegian Yearly Meeting was represented by Ole Olden from Stavanger, the editor of *Kvekeren,* (The Quaker); Phyllis Richards, a British Friend from Brighton, who is on the staff of the International Center at Paris, represented the London Yearly Meeting; and Helene Hildebrandt who attended the Yearly Meeting as a representative of Friends in Germany. This German Friend had for four years been interned in one of the many German refugee camps in Denmark, and had been given special permission to travel to Copenhagen from her camp in North Jutland to attend the sessions in the Danish capital. America was represented by Peter Guldbrandsen from Berkeley, California, who is visiting in Denmark with his daughter, Anne Elisabeth.

There was a strong feeling of unity at all the meetings. The Norwegian and Swedish Friends, speaking in their own melodious languages, could be easily understood by all present, and Helene Hildebrandt gave moving expression to her joy over being among Friends once more. Peter Guldbrandsen reported briefly on activities of Friends on the Pacific Coast, and said he was happy to attend the Yearly Meeting of his parents and grandparents who were among the earliest Friends in Denmark. Sixty persons participated in the luncheon on First-day, September 19, and in the evening a large group attended a social at the home of Deborah and Regnar Halfdan-Nielsen in Gentofte.

Martha Marcussen, a daughter of the late Danish Friend, Johan Marcussen, is at present engaged in writing the history of Friends in Denmark.

PETER GULDBRANDSEN

Shun not the struggle, face it; 'tis God's gift.
Be strong . . .
Stand up, speak out and bravely in God's name.

M. I. BABCOCK

MINISTERS AND WORKERS CONFERENCE

Over fifty persons from the two New York Yearly Meetings and New England Yearly Meeting met at Oakwood School, September 13-16, for a ministers' and workers' conference. Although the individual Yearly Meetings had held their own workers' conference in past years, this was the first time in which a united effort had been attempted. It proved so successful that plans are already in progress for a similar gathering next year.

Joseph Shane, new principal of Oakwood School, addressed the opening session of the conference concerning the recent visit he and his wife, Teressa Shane, made to England and the Continent. His paticular concern was with Friends' schools in those areas. Friends were impressed by his description of their five weeks period of study at Woodbrooke School in England. One of the things Joseph Shane suggested for consideration was an increase in individual responsibility for all kinds of inter-visitation.

Levinus K. Painter, pastor of the Collins, New York, Meeting, led the group in three periods of Bible study using for a theme, "The Message of Jesus." The group was led to think of Jesus' message in regard to his personality, his work, and the spoken word.

William J. Reagan, who at the present is working with the Five-Years Meeting Board of Education, brought a challenging message on "Training Leaders in the Local Meetings." Everyone present felt the deep need for personal dedication if they and others were to be of real service in their Meetings.

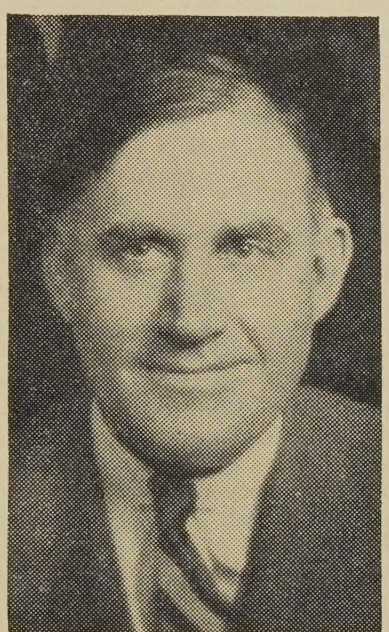
Bernard Walton, speaking on the theme, "The Pastoral Function in Unprogrammed Meetings," spoke of the many problems connected with individual ministry and counseling. Many practical suggestions were offered as ways of solving difficult situations in Meetings and ways of interesting people in the local Meeting, as well as bringing new life to those already included in the membership.

James Coney, secretary of New England Yearly Meeting, and others brought the concern of saving the many rural Meetings in this area which, for a number of reasons, seem to be ceasing to exist or else have lost their effectiveness in the community. Many solutions of the problem were considered; concrete examples of each being brought to the attention of the group. Included were the ideas of the larger parish, the federated church, and the strictly community church. The suggestion was made that the rural Meeting secure a farm to supplement the income of the pastor and that Friends ought to prepare themselves to teach our rural leaders a trade or craft so that a supplementary income could be had.

One unique suggestion was made that local Meetings should avail themselves of other leadership which could be had, for instance, from the American Friends Service Committee. Inasmuch as Friends' leadership is so largely derived from the rural community, it was the deep concern of all that something be done to maintain the rural Friends Meetings and, as well, to minister to the religious needs of the various communities.

TRUMAN D. WHITAKER

MEN'S MOVEMENT IS ON



GLENN SWITZER

Probably no other Friend has been more helpful and encouraging in the present forward movement of men Friends than has Glenn Switzer of California. In Iowa, Western, and Indiana Yearly Meetings he has been present and given leadrship whereby Yearly Meeting orgaizations of men have been set up. The end is not yet. These men are undertaking specific projects of great importance to their Yearly Meetings—work that otherwise would not have been done.

If a man dissemble, deceive, he deceives himself, and goes out of acquaintance with his own being.

EMERSON, in *Address to Divinity Students*

ON CIVIL RIGHTS DISPUTE

A more statesmanlike and understanding approach to the civil rights controversy is urgently needed, according to a statement issued a few days ago by the executive committee of the Southern Regional Council, interracial organization with its headquarters in Atlanta. Comparing today's civil rights dispute to the nation's split over slavery before the Civil War, the statement declares that "neither side has made a sufficient effort to appreciate the opposing point of view and to work toward a solution that would embrace them both."

Regarding proposed Federal civil rights legislation the statement says: "By all means let us have laws, strengthened as much as need be to protect the rights of disadvantaged minorities, but let us also realize that laws cannot do the job alone." It is pointed out that a three-way remedy is necessary—legal, educational, and economic.

Commenting on the South's plea that it be left to handle the race problem as it sees fit, the committee affirms that "the time is past when we can wait for slow, evolutionary improvement to right our wrongs," and that though the South may defend its right to do the job in its own way "it cannot insist on doing it *in its own good time.*"

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

A Call to What is Vital, by Rufus M. Jones, The Macmillian Company, 143 pages, $2.

Under that title the final book from the hand of our late beloved Friend, Rufus M. Jones, has come from the press. Hardly does this book require a review. The name of its author and his vital life among us is enough to commend it to everybody. The title practically summarizes the life and message of this major prophet.

He has written this book primarily for truth seekers whose minds have been absorbed in scientific knowledge but need a religious faith that fits into the vastly expanded knowledge of our day. He distinguishes between the way of scientific analysis and that of religious insight. With his characteristic discernment, he lays a sure finger on *what is vital.*

From Our Readers

FOR COURTS OF JUSTICE

Editor, THE AMERICAN FRIEND:

Are the nations making progress toward peace or war?

The greatest political question before the world today is, "What will keep the nations out of war?"

The United Nations with any part of a veto power is a peace organization in name only. It might be better to have a new organization with one or more nations and the veto out, than to have a so-called United Nations with the veto. Nations are not united. It takes a vivid imagination to call this a world of United Nations. The talks at Lake Success are not peace talks; they are talks leading to war.

The first step toward peace would be for a large majority of the nations, including most of the leading nations, to pledge themselves to abide by the decisions of an International Court for each Continent, and a higher World Court for all nations. They have not taken that first step, but are making rapid progress toward another world war which might be the end of civilization as we know it.

It is useless to try to develop opposition to military training or the draft, or to work for disarmament until nations agree to settle their disputes by law. The world is building today for the future. It may be for this nation to furnish the plans for that building. Our children and grandchildren will pay with their lives for any mistakes in those plans. Will this nation drift with the tide into another world war, or will it lead the world into paths of peace and the time when "Nations shall not lift up sword against nation, neither shall they learn war any more."

FRANK SANTEE

Gibson, Iowa

Love Thy Neighbor—or Perish!

Editor, THE AMERICAN FRIEND:

Love thy neighbor as thyself or perish is no mere strategy to soften our "enemy," no mere threat to fill us with fear, but a solemn statement that we shall surely perish if we cannot bring ourselves to love our neighbors both at home and abroad.

Throughout the ages religions have enjoined this neighborly love, but today, especially in our international relations, this love is certainly not practiced and when voiced is dubbed as "unrealistic" and "naive"; and love is assumed "things being as they are," to invite any potential enemy to occupy our native soil and seize our "interests" abroad.

All the peoples of the world are so inter-related, so dependent on each other for their very lives, so identified with each other, that we cannot exist without each other. Consequently we can say in all truth that to love thy neighbor as thyself means to love thy *other* self. Yes, you are me, and I am you.

Hate is blind and, on an international scale, brings mass murder (war), robbery (economic interests), and ruin (strategic bombing). Hate begets hate.

Love is *not* blind, but sees the possibilities in other people and makes them see their own possibilities. Love begets love.

Hate depends on propaganda.

Love is natural. The people do not want war.

Love thy neighbor as thyself is a clear mandate from the peoples of the world for ministers, teachers, statesmen, and just plain human beings to resist all war and preparation for war.

FRANCIS BEHN RIGGS

23 Coolidge Hill Road
Cambridge 38, Mass.

Have You Read . . .

Column by James R. Furbay

Among the epoch-making books are surely Arnold J. Toynbee's *Study of History* and *Civilization on Trial*, also Sorokin's latest book, *Reconstruction of Humanity*. For solid reading which really gives you something worthwhile for your effort, these books are to be strongly recommended. The prices are $5, $3.50, and $3 respectively.

* * * *

In the *Main Issues Confronting Christendom*, by Harold Bosley, there is a fearless facing of the major problems of this day, and a call for a vigorous application of religious faith which is equal to the task. It is an important book for all leaders of thought, the price of which is $2.50.

* * * *

In the background of every great man there is usually some great woman. In *Kasturba*, Sushila Nayyar has told the charming story of the wife of Gandhi. (Price: 50c.) Welcome news to the admirers of Gandhi will be the announcement of a biography from the pen of E. Stanley Jones, to be released in the early fall.

* * * *

Speaking of great women, have you read *Gulielma, Wife of William Penn*, by L. V. Hodgkin? It is more than the story of a great Quaker lady. It is a real insight into the life and trials of the early Friends, priced at $4.50.

* * * *

A great deal of source material on Quaker thought and life is made available in a recent Pendle Hill publication, *The Quaker Message*, compiled by Sidney Lucas. Extracts from Friends' writings show the beliefs and practices of Friends and the present significance of their underlying principles. The price is 50c.

* * * *

All books may be purchased from the Friends Book and Supply House, Richmond, Indiana.

CAN YOUR COMMUNITY DO THIS?

At last it is becoming clear how Displaced Persons may enter the United States under the provisions of the Act of Congress which became law at the end of last June. The regulations of the Federal Commission have not yet been issued at the time of this writing, but we know what the regulations will probably be.

To arrange for the admission of a Displaced Person, who is eligible under the terms of the law, acceptable assurance must be given to the Commission, (a) that employment without displacing an American worker is available, (b) that safe and sanitary housing is available without displacing another person, (c) that transportation from the port of debarkation to the place of employment will be provided, and (d) that the immigrant will not become a charge on public funds. When such assurance has been accepted by the Commission, it will inform its representatives in Germany, who may then recommend an applicant for the job to the Consul for the issuance of a visa.

Church World Service, Inc. will be one of the agencies recognized by the Commission as competent to give assurances that will be acceptable.

Before giving such assurance, Church World Service, Inc. itself must have the promise of a responsible body, either a church or a community welfare agency, undertaking to comply with the four provisions listed in the preceding paragraph. This shows that the coming of Displaced Persons to the United States will depend upon what local communities and churches will do. The ultimate responsibility and opportunity of service is theirs.

Can your Meeting or other local Agencies cooperate in this service? If so, write Church World Service, 214 East 21st Street, New York 10, New York.

IN TRUSTFULNESS

At an early age, Ermin Perisho suffered a paralysis that has kept him in a wheel chair for his years of ministry. Not to be defeated, he has demonstrated the spirit of victory and service in years of teaching and of pastoral ministry, inspiring many friends who have known him. He is now minister for the Indian Friends Meeting at Wyandotte, Oklahoma.

From my youth up I have been taught that God has a personal interest in each one as an individual; that he has a plan for each life and that He will reveal his plan to those who honestly seek to know. Early in life I believed that God did not want me to become successful in any field save that of his field for me. I did not believe, because I felt His call to the field of religion, that I was any more His child than I should have been had He guided me into the fields of business, agriculture, engineering or teaching. I felt his call to a specialized task and that he wished me to get ready for that task.

I had at that time no idea where he would lead me or into what particular branch of the calling that he had laid on my heart. I believed that the task was much greater than my strength and even with his help I should have to do much work in preparation for that which was before me. I felt that my calling was the most important in the world for me and that I must have a thorough preparation; that a time of schooling must be as thorough and as extensive as would be required of me if I were called to the field of medicine. I believed that his will could be discovered by a trained intellect, more exactly than through a lazy mind that never had struggled through the hard way of mastering and discovering God's hidden beauties. I believed that proper preparation was essential.

Once ready and willing for service, I found that God had to deal with others as well as myself. I found that the field God had impressed on my heart was not open to me and I could not understand why, unless those who had the power of choice had not listened to him as I had. But then I must not judge for perhaps I had not weighed all of his leadings and might, myself, be in error. I had come to the place that has made more than one young worker turn back with bitterness in his soul. God was again going to have to open doors as he had for others in the past. Thus I was led to the belief that his church could in reality bind or loose here on earth, and I must submit to its leadership. The wait was not for long and its lesson to me was greater than the cost of waiting. He, through his church, did provide a field and that field, even with my training, was bigger than the pastor who was called into it.

The soul who is big enough in faith to wait for the Lord will be many times rewarded by the knowledge that he has not selfishly advanced himself but that the Lord, knowing all the details, has called him into situations and fields that were not of his choosing. When one finds that his work is so placed, the rebellion of local conditions do not so easily unseat him. The forces of evil will always be on his path, but when criticism arises one will learn to examine his own heart and trust in his God who had called him into service. Sometimes he will have to stand alone and perhaps have to move to some other field, but his going must be in sweetness and with the knowledge that God knows all the conditions and the only spirit that he will have to answer for is his own.

So after years of service I am still in my early faith that God calls us each to his vineyard for some service that he would have rendered there. He has known all the time that the going would be difficult and that misunderstanding and misrepresentation would have to be faced. Through it all I have come to know that his strength is greater than all my needs and that he is constantly with those who are willing to step out under his leadership.

ERMIN C. PERISHO
Wyandotte, Oklahoma

FOR FRENCH-SPEAKING FRIENDS

France Yearly Meeting publishes ten times a year an excellent paper, the *Lettre Fraternelle,* containing articles on the work of the Yearly Meeting and its members, as well as carefully chosen essays on religious and social subjects of interest to Friends. We believe that many Americans, particularly those who know France, would enjoy reading the *Lettre.* Many French people are regular readers of British and American Friends papers, which have given them a sense of participation in world-wide Quakerism. Wouldn't the same hold true for Americans?

The annual minimum subscription is $2, payable with personal check or money order to: Societe Religieuse des Amis, 12, rue Guy de la Brosse, Paris 5e, France.

AN ETCHING

A lovely etching
Stands the birch tree now:
No single leaf
Hangs to a single bough.
A pliant grace
Is in her pose,
A slender sturdiness,
A symmetry,
As if a melody
Took root and grew
And put forth brances
Up into the blue.

I wonder, if my frills
Were stripped away
And character alone was left
In God's clear day,
If I could stand the test and be
As knowable as this birch tree.

ALICE PERKINS

THE WONDER

The wonder is
Our coffers ever hold
Such wealth
Of Autumn's living gold.

Gazing too long
Upon her face,
Our dazzled hearts
Could not contain her grace.

The swiftly moving days
Like swallows flying
Leave within our thoughts
Sweet petals lying.

Her golden boughs
Give promise unto men
That God walks o'er the earth
And Spring will come again.

ALICE PERKINS
230 Main Street, Amesbury, Mass.

For Friendly Action . . .

UNITED BUDGET RECEIPTS

from

April to September

	1947	1948
Baltimore	$ 1,499.60	$ 741.66
California		2.00
Indiana	15,129.89	9,332.99
Iowa	4,205.65	5,101.62
Nebraska	446.48	539.08
New England	152.87	549.46
New York	36.20	193.00
North Carolina	2,373.80	1,381.99
Western	4,643.86	6,100.65
Wilmington	730.99	1,788.09
Other sources	15.00	
Total	$29,234.34	$25,730.54

The figures on this page tell a story for all who look back of a budget to find people and the Christian service which the figures represent. These days of high costs have meant a necessary increase in the financial needs of the United Services of Friends of the Five Years Meeting. The continuing service of a few years back has been forced to a higher cost. If we do nothing more than maintain a minimum program at home and abroad, the present budget must be met. Any less means retreat and loss.

Note that we are falling behind our year's goal of $119,800 at the end of the first six months. Will your Meeting give serious consideration to this? Can you plan a special emphasis culminating at Christmas time?

INTERESTING PROGRAM

Here is an interesting program being planned by Bloomingdale, Indiana, Friends for November 14-21. It may carry suggestions for Friends elsewhere.

William J. Reagan has been invited for a week of meetings in which there will be intensive visitation of families during the day and public meetings as follows: Sunday morning, speaking at the meeting for worship; afternoon, meeting with teachers and officers of the Sunday School; Monday evening, dinner meeting for men with the women serving; Tuesday evening, mass meeting of clubs in the community; Wednesday evening, women's dinner meeting with the men serving; Thursday evening, general meeting; Friday, meeting of deeply-concerned Friends; Saturday, Quarterly Meeting with evening reunion of Bloomnigdale Academy Alumni and old students. The meetings will end on Sunday.

This will be an evangelical series in terms of a wider sense of responsibility by members. It is hoped that this will issue in a greatly revitalized Meeting.

GROWING POINTS

KNOW YOUR FIVE YEARS MEETING

Our Mission Board is the extension division of the Meetings of the Five Years Meeting. It corresponds somewhat roughly to the State Department of our Government, or the Colonial Division of the British Government. Through all denominations, the Christian Church has encircled the globe, until there are very few cities anywhere in the world without one or more Christian churches.

Any tree necessarily has its roots, trunk and limbs—all of which are essential, but out along the limbs are to be found the buds, which are the growing points of the tree. To a large extent today the missions of the Christian Church are the growing points of the church. They are the centers from which Christian ideals are radiating out into the lives of the inhabitants of all nations. They are the cells of leaven which are permeating the civilizations around the globe. Without them there could never have been the World Council of Churches, and without the Christian spirit penetrating into the civilization of all people, they will never be truly united into one world.

What is the Five Years Meeting doing to establish these cells of Christian leaven that are to unite mankind together? Out of about 56,000 adult Friends of the Five Years Meeting in the United States, twenty-five of them are abroad in Africa, Cuba, Jamaica, and Palestine. Including our home fields, the number is thirty-nine. They work through four hundred and eighty-six congregations in which there is a total membership of 22,900. That is about one-third the total membership in that part of the Five Years Meeting which is in the United States. They help to arrange for the meetings each week that are attended by 32,185 people, who last year gave a total of slightly over $17,000 through their own Meetings.

These twenty-five representatives abroad work with over one thousand school teachers, in four hundred and fifty-five Friends' schools in which nearly thirty-six thousand pupils are enrolled. Most of these children in Africa pay no tuition, as we count it, yet the total tuition paid by all on the four fields last year amounted to over $211,900.

In our one hospital abroad, over three thousand patients were hospitalized and thirty-seven thousand treatments were given last year.

These thirty-nine representatives have the supervision, upkeep and repair of buildings, most of them relatively small ones, valued at over $400,000.

But these are cold figures unless we wrap around them the life, spirit, and love that flow from us at home to these thousands abroad. Every child in school and every person in the Meetings is a human being of flesh and blood, with all his tears and smiles, heartaches and joys, his economic problems, his ambitions and his defeats. We touch them, entirely too often, more superficially than we wish, but we help to give them hope. From them must come the leaven which is to make possible the uniting of all people into one world.

Not he is great who can alter matter, but he who can alter my state of mind. They are the kings of the world who give the color of their present thought to all nature and all art, and persuade men by the cheerful serenity of their carrying the matter, that this thing which they do is the apple which the ages have desired to pluck, now at last ripe, and inviting nations to the harvest. The great man makes the great thing. Wherever MacDonald sits, there is the head of the table.

EMERSON, in *The American Scholar*

The Sunday School Lesson

For November 7 — Drama in the Bible

Job

It may be straining the case to say that we find drama in the Bible, if we use drama in the usual sense of the word. That there is dramatic material here, all will agree; and that the material is often given in dramatic fashion is evident. The patriarchal stories of Genesis, as well as the stories of the historical books, are dramatic material. The book of Job and the Song of Solomon are often called dramas and, in fact, both in Old and New Testaments many other illustrations can be found.

Probably none of the above was ever given as a theatrical performance, nor written with the thought that it ever would be. But just as surely some of the later writings of the Old Testament, especially Job and Song of Solomon, were influenced by the Greek culture and Greek drama. Two methods of conveying truth were received from the Greeks — one the question and answer method evident in the Gospel of John, and the other the use of the drama. It is interesting to see that both of them appear in embryo, at least, in the Bible.

The value of dramatic presentation of truth hardly needs an argument. I do not know who enjoys it most, adults or children. The children are perhaps more ready to take part in dramatic action, but the adults will actually enjoy it just as much.

The basic fact behind this is that we all learn more readily from life than we do from abstractions. Let us see a man in the throes of struggle with a great moral issue and we inevitably choose sides in the struggle. Our sympathy goes out to Job more than to Eliphaz or Bildad or Zophar. Or we instinctively see the issue between Esau and Jacob, and place our confidence in one and not in the other. Many of Jesus' stories were dramatic in that they provided this same insight into life, and they made a choice inevitable.

The book of Job is one of the greatest books in all human history. It wrestles with one of man's most persistent problems—the meaning of suffering. Against the contemporary idea that suffering was punishment for wrongdoing, Job put all the strength of his life and while he did not arrive at a final and satisfying answer to his problem, he found God, and in Him he found his life and his hope. Turn again to chapter 26 and read the words of this great soul. They are not dated and they cannot be out-dated. "How small a whisper of Him do we hear! But the thunder of His power, who can understand."

Can a man come face to face with God and not be humbled by it? "I had heard of Thee . . . but now I see Thee, and I repent in sackcloth and ashes." So this great drama, if it is that, comes to its majestic conclusion, not with any easy answer to man's questions, but with a conviction of the reality of God's life and of man's dependence upon Him.

Questions:

1. Can you go farther than Job in answering the question of why men suffer?
2. Do you ever agree with the questioners, more than with Job?
3. Do you find dramatic presentations of truth easier to understand than other methods? Why?

RUSSELL E. REES

For November 14 — Prophecy in the Bible

Amos 5:21; 6:6; 7:10-17;
Micah 4:1-5; 5:2-4; 6:6-8

The Hebrew scholars divided their Scriptures into three parts, Law, Prophets and Writings. Into the Prophets, they put not only the so-called prophetic books but the historical books as well. Thus Judges, Samuel, and Kings were the earlier prophets. It is of some value to view them thus, and see the progress in the prophetic idea in the Old Testament.

The beginnings of prophecy were humble, and gave little evidence of the heights to which it would rise. But there is a thread running throughout, from Nathan standing before David, saying, "Thou are the man," to Ezekiel saying, "Every man shall die for his own iniquity."

Beginning about 750 years before Christ, and continuing to about 600 B. C., there appeared in Israel a group of men whose spiritual depth and moral courage have never been surpassed, and seldom equaled. Giving a little allowance for change in language, their words are almost as powerful today as when they were first spoken.

These men spoke for God. That is the place to begin. They addressed the day in which they lived in the light of Eternal Truth. Out of deep, personal experience and long waiting before God, they came to see what God's will and purpose were, and, once they saw it, they were fearless in proclaiming it. It often put them at odds with their fellow men and even with their rulers, but they could not change their word, for it came from God. Men have been impressed by the fact that they often spoke of things to come, but they knew the future because they were honest about the present. They were sure that dishonesty and oppression and broken treaties would bring a harvest, not of security and peace, but of terrible suffering and awful consequence.

Truth is truth no matter who is affected by it. If it hits the king in the palace or the laborer in the field, it is still true. These men were almost fanatical in their zeal for reform. They put themselves to all kinds of trouble and indignity to teach the lessons to a faltering nation. They cried in season and out of season about the awful sins of the nation. They threatened in the name of God, and they promised in the same name if people would repent.

Sooner or later almost every one of them came to grips with the priests. Priestly religion wanted to maintain the law and the traditions. The Prophets wanted to bring about morality and good behavior. Against the whole business of feasting and sacrificing, against noisy assembly and ceremonial ritual, they uttered their condemnations. What is good? To do justly, to love mercy, and to walk humbly with God.

Very little can be done with the Prophets in one session except to stand for a few moments in amazement at the accuracy of their judgment of men and of history. *If men had followed them* what might the history of the earth have been? If we would only take them seriously today, what answers we might find to our dilemmas. All our modern knowledge and our brilliant achievements are again brought up short with Amos' challenge, "Let judgment run down as waters, and righteousness as a mighty stream."

Questions:

1. Compare the prophetic writings with contemporary literature. What makes the prophetic writing different?
2. Search the book of Amos and see in what he is chiefly interested.
3. Why do we say the prophets were "forth-tellers rather than fore-tellers"?

RUSSELL E. REES

Friendly Life — Far and Near

David and Evon Major, who have finished school at Marion College, are the new pastor and wife at Charlottesville, Indiana, and will occupy the parsonage there in the near future.

* * * *

Earlham College, through the Alumni Association, have employed their first full-time Alumni secretary. He is Stephen A. Randall, '41. His home was in Bolton, Massachusetts.

* * * *

Lillian White Shepard is now director of the Department of Weekday Religious Education for the Ohio Council of Churches. Her address is 63 South High Street, Columbus 15, Ohio.

* * * *

Cecil E. Pearson, pastor of South Glens Falls and Fort Edward Center Friends Meetings in New York Yearly Meeting, has recently been appointed executive secretary of the Glens Falls Council of Churches.

* * * *

Earlham College has reached an all-time high in enrollment, with seven hundred and seventy-five students.

* * * *

A letter for the correspondence column of your local newspaper may secure additional help for the relief work of sewing committees, etc. At least a letter, not an appeal, from Homewood Friends Meeting in Baltimore proved helpful.

* * * *

Keith Parr, minister of the Mooresville, Indiana, Friends Meeting, had an article in the magazine, *Good Business*. It is the story of an Indianapolis business firm which is highly selective in employing persons of high character and good habits.

* * * *

The Quaker Clothing Relief in Washington, with headquarters at 2111 Florida Avenue, N.W., announces the biggest year in its history has recently ended, with nearly twenty-six and a half tons of clothing and other articles sent to the American Friends Service Committee for relief purposes.

* * * *

Plans are underway for "Christian Life Missions" by which some Yearly Meetings and the Five Years Meeting will cooperate in visitation and conferences. In some cases, one-day meetings will be held in several areas of a Yearly Meeting, with "Building the Whole Church" as the theme.

* * * *

Elmore Jackson has resigned as assistant executive secretary of the American Friends Service Committee to serve both as the Committee's representative to the United Nations, and as the consultant to the United Nations Economic and Social Council for the Friends World Committee for Consultation. He will take up his new responsibilities on November 1.

* * * *

James and Ruth Vail of Philadelphia were recent visitors to Earlham College and Friends School at Barnesville, Ohio. They presented exquisite artistry in photography through the slide films made from pictures taken in Africa. As a traveling companion to Harold Evans, United Nations Commissioner to Palestine, James Vail brought a new insight into the Palestine problem.

* * * *

Quaker Hill takes on greater significance as the program under direction of William and Mildred Hale takes its course. The presence of Homer and Mable Coppock of the Friends Relief Center and William and Florence Reagan as residents at Quaker Hill constitute a strong assisting force in the Quaker Hill program. Homer Biddlecum continues and adds his important contribution to Quaker Hill. Thanks to this group of Friends!

* * * *

Edward Escolme has just completed thirty years as minister of the Friends Meeting in Ohio Yearly Meeting, at Tecumseh, Michigan. A new $10,000 addition to the meetinghouse, for Christian Education, will soon be dedicated. Note this — Tecumseh Friends church with a membership of one hundred and seventeen gives $12,000 a year for their total program. Congratulations to Edward Escolme and the Meeting.

* * * *

Because of the enthusiastic response to the first two schools of handweaving at Wilmington College last summer, a third has been scheduled. As in the previous two schools, the courses will be conducted by Loom Craft Studio on the college campus. These schools of weaving, the only ones of their kind conducted in the midwest, have already attracted students from seven states who want to learn one of the basic arts and crafts.

* * * *

The Girl Scouts in America chose the American Friends Service Committee through which to send their gifts of clothing to children in Vienna. The distribution of their packages, made up into fifty-seven bales of kits, were distributed this summer. Since nearly forty per cent of Vienna's population of nearly two million is on the relief role, and a large portion of this figure is made up of children, it was quite difficult to decide where to make the distribution.

* * * *

The Seventh Annual Conference of the Rural Life Association and the Historic Peace Churches will be held at Goshen College, Goshen, Indiana, December 2-4. This annual meeting is held at one of the Quaker, Brethren, or Mennonite colleges each year. Rather than a meeting for experts and professional people, social scientists and professors from the agricultural colleges, this is a gathering of plain people—farmers, homemakers, rural teachers and ministers—who are concerned with the problems of rural life in America. Some experts will be there as resource persons, and to help with discussions.

* * * *

Ministers and their families from Western Yearly Meeting have spent three days in retreat at Quaker Hill. They found it to be a time of fine fellowship. Persons attending were: Stacey Wesner, L. Willard and Sabron Reynolds, Earl J. and Ethel Prignitz, Leslie and Ethel Bond, Edward and Daisy Ransome, Sarah Rayle, Lester Figgins, Grover Tyler, Hazel Decker, Donald Stanley, Elizabeth Reagan, Harold and Evelyn Smuck, Percy M. Thomas, Errol T. Elliott, Norval Webb, D. Elton Trueblood, William J. and Florence Reagan, Murray Johnson, Anna Smith, Milo Hinckle, Lyman and Nora Cosand, Norman Young, Glenn Reece, Russell and Mary Rees, Willoughby and Nina Merle Whittlesey, Richard and Effie Wiles.

Friendly Fellowship

Homewood Friends, Baltimore, observed their annual homecoming on October 3. After the common meal, their young Friends related experiences in service at home and abroad.

* * * *

West Elkton, Ohio, Meeting of Indiana Yearly Meeting observed the annual homecoming day, October 10. Friends of Parvin Bond will be glad to know that he is rapidly improving after a very serious accident by falling. He is minister of the Meeting and will soon be back in full service.

* * * *

Wendell and Bertelle Hansen of Sawyer, Wisconsin, conducted revival services at Liberty Meeting in Bangor Quarter, Iowa, September 23 to October 3, with good interest and attendance. The messages centered around the theme, "God's Plan." The message of the last Sunday morning dealt especially with the thought of God's plan for the Society of Friends. As a result of the meetings, a number made confession of faith, and several young persons expressed their intention to enter full-time Christian service.

* * * *

Friends in Tucson, Arizona, are now meeting for worship in the Seventh Day Adventist church of that city, which kindly offered the use of the building to the Friends Meeting on First days. Since the congregation worships on the Seventh Day, there is no conflict. The edifice, of modern Spanish style, is in view of the Catalina Mountains. Only Friends Meeting in Arizona, the Tucson Meeting sometimes draws Friends from a considerable distance. On a recent First Day, members were present from three hundred miles away in one direction, two hundred and fifty miles in another, and one hundred and fifty miles in still another direction. The Meeting is glad to have visiting Friends, who may be in Tucson on a winter vacation or for the season, to worship with them.

* * * *

Rally Day at the Noblesville, Indiana, Friends church was a time of renewal of the enthusiasm and interest in all church activities, which has been heightened under the leadership of Earl J. Prignitz, pastor. A program was presented by the primary, junior and adult departments. Emphasis is being placed on the work of the committees, all of which meet regularly and assume the responsibilities of their respective assignments. Members of the True Harmony Sunday school class are working on a project to secure a fund for a new carpet in the auditorium. The mid-week prayer meetings have been helpful. Studies of famous Biblical paintings, with slides, have made Bible personalities and events more real, and a closer spiritual relationship is felt in these meetings.

* * * *

A high degree of inspiration was reached under the leadership of Charles Thomas, secretary of the Five Years Meeting, in the Rally Day Service at Pleasant Grove Friends Meeting of Western Yearly Meeting on October 3. The messages were challenging and based on the truth that Jesus' program was one of teaching. He said that "a growing church must be a teaching church." Various ways and means for effectively carrying out the teaching program in the church school were discussed in the afternoon service. Helpful directions were given the young people for their fellowship meetings. An evangelistic message climaxed the day's service, taken from John 21:5-6, "Have ye caught anything?" "Cast your net on the right side of the ship." Special music, both instrumental and vocal, added to these services. A basket dinner was enjoyed at the noon hour.

* * * *

An appointed meeting under the care of the Metropolitan Young Friends Fellowship was held at Old Jerusalem Friends meetinghouse, North Wantagh, Long Island, on First day, Tenth month, tenth. It was a favored meeting, the meetinghouse was filled to capacity, and the fullness of the Spirit was felt in the silence and spoken messages. Visitors included George Hawkes, a minister of 20th Street Friends Meeting, New York, and J. Barnard Walton of Philadelphia, both of whom spoke. For the benefit of many non-Friends present, the queries were read and their use explained. The meeting lacked only one day of being coincidental to the last regular meeting held at Jerusalem meetinghouse forty years ago. It was the first Friends meeting that a great many of those present had ever attended, and local Long Island Friends were very helpful in making it a success.

* * * *

Under the leadership of Lela E. Gordon, who is beginning her second year as pastor of Oskaloosa Meeting, there has been a deepening of spiritual life among the members, and several new members have been added. On September 30, the church gave a reception for the faculty and students of Penn College. Louise Hoskins served as general chairman, with Alice Heacock as chairman of the refreshment committee. A welcome was extended by Lela Gordon and Walter Tatum, clerk. Iola Cadwallader directed the community singing after which F. C. Stanley, former superintendent of the Sunday School, gave an illustrated lecture on his recent around-the-world trip by plane. The pictures included many scenes from the mission fields. The service department served the annual Farm Bureau banquet on October 19, the profits of which will be sent to the Service Committee.

* * * *

The annual luncheon of Indiana Yearly Meeting Society of Friends Women was held at First Friends church, Richmond, September 23, with over three hundred present. Edna Burkett, president, presided during the program following the luncheon. Songs recorded by Philip and Susie Frazier were presented, and Armin and Mary Jane Saeger, who recently worked with the Kickapoo Indians, were introduced. Glenn Switzer and his wife from California were guests, speaking of the activities of California Friends Women. Auretta Thomas of Earlham, who recently visited in Guatemala, spoke of the efficient work being done in the mission schools there. Officers to serve for terms of two years are as follows: President, Edna Burkett of Spiceland; Secretary of Literature and Stewardship, Delores Bowman of Marion; Secretary of Peace and Public Morals and Christian Service, Susan Sturdevant of Muncie. On Friday night, while the men were enjoying a banquet and program in the dining room, the women held an impromptu meeting in the auditorium. Devotions were given by Amy Marvel and presentation of the work of departments was made by the secretaries. Mary Shugart, Marie Lewis and a trio from Fountain City sang. The Fall Conference will be held in Wabash, November 3.

In the Larger Circle

Friendship trains roll again. Between Thanksgiving and December 10, eleven states will assemble state food trains for overseas relief. By the year's end, it is estimated that American farmers will have contributed three thousand car loads of food. This is under the auspices of C. R. O. P., Christian Rural Overseas Program.

* * * *

Dr. E. Stanley Jones said that he met such an encouraging response on his

second crusade for a United Church of America during September that a national convention to promote the federal church union plan will be held next fall. He said that next year's convention would be preliminary to calling a constitutional convention to effect an organization. One remarkable aspect of the crusade, he said, is that "though we are presenting a most controversial subject to the churches—church union—we have not left behind any controvery or split condition. The plan could have split wide open every group to which it has been presented," he said, "but this has not occurred. It has been healing."

* * * *

Warning that a "too drastic" application of the principle of separation of Church and State is now in effect in occupied Japan was sounded by Dr. Paul H. Vieth, professor of the Yale University Divinity School. He blamed the secular character of the new Japanese constitution, drawn up with American advice, for abolishing old spiritual controls — a move which, he said, has resulted in "moral disintegration and spiritual decline" and in the spread of "atheism, materialism and Communism." He recently spent fourteen months in Japan as adviser on religious education to General MacArthur's staff.

Dr. Vieth declared that American advisers, by giving the Japanese constitution a secular character, thought they were following the American pattern, "but with seemingly little appreciation of the actual situation, or of the problems they were creating so far as the survival of spiritual values is concerned. He added, "It is my opinion that a great door of opportunity has been opened for Christianity in Japan and a great responsibility placed upon the Christian Church to make a contribution in this crisis which only Christianity can make. Everything Western, and particularly American, is regarded highly by the Japanese, and the Christian religion shares in this acclaim."

BIRTHS

SPARKS—To Lloyd and Alice Ratcliff Sparks on August 30, at Lynnville, Iowa, a son, William Preston.

SPARKS—To Kenneth and Dorothy Davis Sparks, members of Lynn Grove Meeting, living in Grinnell, Iowa, a daughter, Nancy Alice, on September 21.

TERRELL—To Lawrence Albert and Esther Pauline Terrell at their home Flatfield Farm, New Vienna, Ohio, on July 25, a son, Kenneth Allan.

WELLONS — To LaVerne and Lucy Gaunt Wellons, a son, Stephen Lawrence, on September 15, at Sedley, Virginia.

WILES — To Leslie E. and Eleanor Deadman Wiles, a son, Steven Leslie, on August 19, at Cedar Rapids, Iowa.

MARRIAGES

KLEPINGER-CONWAY — Jean Conway, daughter of Mr. and Mrs. Lawson Conway, to Cleon Klepinger, son of Juanita and Harold Kelpinger, on July 31, in the church of the Brethren at West Milton, Ohio.

MILLER-HENSHAW—Gladys Mae Henshaw, daughter of John and Virginia Henshaw, to Keith Wayne Miller at Delta, Colorado, September 12.

NICHOLSON-PEARSON — Bertha May Pearson, of South Glens Falls, New York, Meeting, to John Edgar Nicholson of Chestnut Hill, Pa., Friends Meeting, in South Glens Falls meetinghouse on September 5, after the manner of Friends.

STEIN-WILLIS—On September 25, in Gwynedd meetinghouse, James Rauch Stein, Jr., son of Dr. and Mrs. J. Rauch Stein of Philadelphia, to Anne Elizabeth Willis, daughter of John and Mary Willis of Mt. Airy, Philadelphia. James Stein is secretary of Virginia Quarterly Meeting of Baltimore Yearly Meeting (Homewood) and his bride was formerly secretary of Evanston Monthly Meeting.

A CALL TO WHAT IS VITAL

Rufus M. Jones

This last book by the great leader in the Society of Friends contains his final credo. Firmly believing that the times are ripe for a signal advance in religious life, he points out the value of harmonizing true science and true religion for the greater good of the human race.

Science, he writes, cannot deal with intrinsic values such as beauty, moral insight, love—the scientific method is not the only approach to reality. We must have a new, vital religion, a Christian religion, facing the facts of science but realising the power of revelation and faith.

To clarify this new approach, he studies the great men of the past—the saints and mystics who have clearly felt the divine fire. The book closes with a fine chapter on Prayer. God, writes Dr. Jones, is a companion whom we may approach through prayer, thus receiving from Him life-giving energy. Through this fellowship the new and vital religion, so needed today, will be achieved.

Dr. Jones, in this clear and moving book, gives a religion for our times, a religion which will bring about the great spiritual revival he believes will surely come. $2.00

At Your Bookstore

MACMILLAN 60 FIFTH AVENUE, NEW YORK 11, NEW YORK

ZABEL-CRABB — Shirley Lee Crabb, daughter of Thomas Russell and Lelah M. Crabb of Richmond, Indiana, to Victor Zabel, son of Mr. and Mrs. Ernest Zabel of Richmond, on June 15, at the First Friends meetinghouse. They will be studying at the University of New Mexico.

DEATHS

COLLINS—Vivian Collins on August 29, at Traverse City, Michigan. She was born in 1907, at Benzonia, Michigan, the daughter of Roy and Lena Carmien. She was an active member of Long Lake, Michigan, Meeting, although in ill health for years, she cheerfully contributed what she could to the Meeting. Surviving are the husband, Thomas Collins; her mother, three sisters, and three brothers.

CRUMLEY—Kathryn Crumly on October 3, in St. Paul, Minesota. She was a member of Minneapolis Friends Meeting, and former resident of Pleasant Plain, Iowa. Services were held at Lee Mortuary, with Richard P. Newby in charge, and Frank J. Walkup assisting.

EARHART — Jessie Williams Earhart on October 10, at her home in Oskaloosa, Iowa, aged seventy-one years. She became a convinced Friend at an early age. In 1902, she was united in marriage with Robert Williams who lost his life in the fire that destroyed Penn College building in 1916. She was united in marriage with Frank Earhart in 1934, who also preceded her in death. At the time of her death she was secretary of Public Morals Committee of Iowa Yearly Meeting; member of the Board of Trustees of Penn College; chairman of the Christian Education Committee of Oskaloosa Meeting and an overseer; and a secretary in the W. C. T. U. Services were conducted by Lela Gordon, pastor, and Charles O. Whitely, Quarterly Meeting Superintendent.

MATHIAS—Bessie R. Mathias at Denver, Colorado, on October 2. She came to Denver from Elkhart, Indiana, in 1907, where she was a valued member. She served as elder and a teacher in the Sunday school. Surviving are her husband, Clifford E. Mathias; two sons, Thaddeus B. and Paul C.; three grandsons; and two sisters, Edith Wilson, Indianola, Iowa, and Lily Hite, Elkhart, Indiana.

MORGAN — Jesse Henley Morgan in Wichita, Kansas, on October 1, aged eighty-seven years. He was the son of William and Sara Morgan and was born in Indiana where his father taught at Earlham College. He was a graduate of Earlham and Haverford, and came to Lowell, Kansas as a young man where he was in business. He was united in marriage with Ida George who with their son, Raymond, survives. They have been members of Lowell, Alva, and University Meetings, but of late years have worked in the Methodist church of Hardtner where burial was made.

SMITH—Arthur N. Smith on October 7, at Fairfield, Iowa, aged eighty years. He was the son of Frederick and Rachel Wilson Smith and was a native of Missouri. He was united in marriage with Sadie Neville and to this union three children were born. He was a faithful member of the Friends church all his life. After the death of his first wife he remarried and is surived by his wife Mamie Smith, the three children, Gladys Jones of Hector's River, Jamaica; Grace Neakrans of Vancouver, Washington; and Gilbert of Ruthland, Iowa; and a brother, Mahlon. Services were held at Woolson Friends church with Oren Hutchins in charge and burial being made in Richland cemetery.

WOOD—Hazel Oler Wood on October 18, at Richmond, Indiana, aged fifty-eight years. She was a native of Wayne County, Indiana, the daughter of Frank E. and Ella Cook Oler, and a graduate of Earlham College. In 1913, she was united in marriage with George Hallock Wood from Farmington, New York, and became a member of the Society of Friends. She was well

(Continued on next page)

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RIchmond 78406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PI. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. LOUIS, MISSOURI

Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.,Y.F.S.C.E. 6:30 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 10:30 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

(Continued from preceding page)

known in Friendly circles throughout the East and Middlewest. For the past four years they have been in Lynn, Indiana, where she was active in the Friends Meeting, serving in several capacities. Besides the husband, she leaves two sons, Robert W. of Swarthmore, Pa., and George Hallock Wood, Jr., of Willow Run, Michigan; three granddaughters, Barbara and Susan of Swarthmore, and Cynthia of Willow Run. Services were held at Lynn Friends Meeting with Franklin P. Chant officiating, and internment was made at Williamsburg, Indiana.

ENCYCLOPEDIA OF AMERICAN QUAKER GENEALOGY

Five volumes of William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy* are available at the Friends Book and Supply House, although the supply of some of the volumes is limited.

Volume I contain records of Monthly Meetings in North Carolina; Volume II records of Monthly Meetings in Philadelphia, eastern Pennsylvania and two Monthly Meetings in New Jersey; Volume III records of Monthly Meetings in New York City and on Long Island; and Volumes IV and V records of Monthly Meetings in Ohio, western Pennsylvania, and one Monthly Meeting in Michigan.

Write to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana, for further information about these volumes.

FRIENDS UNIVERSITY

"Where you learn how to Live With People"

THE NEW PLAN OF EDUCATION:

1. Integrated Program of Study, Campus Activities and Wage Earning
2. Vocational Guidance
3. Pre-Professional Experience with College Credit.

Address: Director of Admissions
FRIENDS UNIVERSITY
Wichita 12, Kansas

Principles of Vocational Guidance, by Franklin J. Keller; D. C. Heath and Company, $3.50, 402 pages. Written in the spirit of religious devotion and emphasizing the primacy of the individual, this book by a Quaker will have a peculiar interest to Friends, but no less to others interested in this field. It lays the broad base of interpretation, by which education is defined as life and by which work is glorified by purpose. On that foundation, the technical aspects of vocational guidance are given, but interfused with spirit.

THE WHITTIER

A Friendly Welcome
Comfortable Rooms
Home Cooking

A RECOGNIZED HOTEL

15th and Cherry Sts., Philadelphia 2, Pa.
Evan B. Whitacre, Mgr.

STABILITY - SAFETY - SECURITY

PROVIDENT MUTUAL

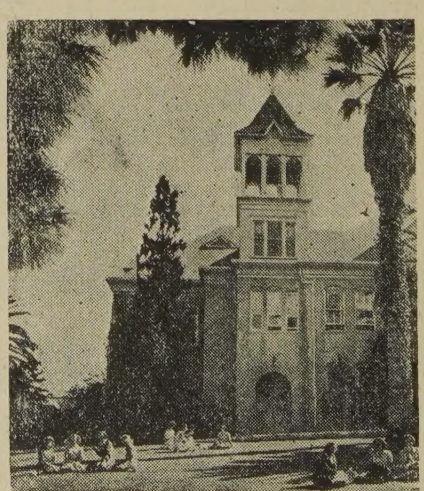
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Among the regulations for Westtown in 1799 the following are some that are still in effect:

a. "That this institution, being intended for the benefit of the children of Friends generally, shall continue under the care and superintendence of a Standing Committee of the Yearly Meeting, ..."
b. "That meetings for worship be held at the institution on First and Fifth days of the week."
c. "That boarding and lodging shall be plain and frugal . . . ."
d. "That no Tutors, Assistants or Domestics be retained whose deportment is not sober and exemplary."

For information about the present Westtown, address
JAMES F. WALKER, *Principal*, Westtown, Pennsylvania



WHITTIER COLLEGE

The Quaker College
In Southern California

- Liberal Arts
- Pre-Professional Curricula
- Training for Christian Service

For Bulletin, Address:
The Registrar, Whittier College
Whittier, California